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For "The Friend."

The English Governess at the Siamese Court.

(Concluded from page 366.)

The concluding extract we shall make from is work, presents one of the most favorable illustrations that could be selected of Buddhism in its better aspects. We know that in every nation, he that feareth God is accepted of Him, and that therefore we may trust to His mercy and goodness, those who are ignorant of the outward knowledge of christian truth, at who, as the Apostle expresses it, show the works of the law written in their hearts. Let how great is the satisfaction of knowing Christians, that we need not grope after the truth all our life long, with the attendant feeling of uncertainty as to what it is; but at we have a sure revelation of the Divine will, confirmed to us individually, by the accordance of its teachings with that which we feel in ourselves to be the language of the spirit. If the priest of Buddha, whose death is here described, had been favored with the knowledge of Christianity, how much anxiety might he have been spared, and how much more comfort and true satisfaction might have attended him through life!

"Do you understand the word 'charity,' *maitri*, as your apostle St. Paul explains it the thirteenth chapter of his First Epistle to the Corinthians?" said his majesty to me one morning, when he had been discussing the religion of Sakyamuni, the Buddha.

"I believe I do, your majesty," was my reply.

"Then, tell me, what does St. Paul really mean, to what custom does he allude, when he says, 'Even if I give my body to be burned, it will have not charity, it profiteth me nothing?'"

"Custom!" said I. "I do not know of any custom."

"Now," said the king, taking several of his long strides in the vestibule of his library, and declaiming with his habitual emphasis, St. Paul, in this chapter, evidently and strongly applies the Buddhist's word *maitri*, *maikree*, as pronounced by some Sanskrit scholars; and explains it through the Buddhist's custom of giving the body to be burned, which was practised centuries before the christian era, and is found unchanged in parts of China, Ceylon, and Siam to this day. The

giving of the body to be burned has ever been considered by devout Buddhists the most exalted act of self-abnegation.

"I know a man, of royal parentage, and once possessed of untold riches. In his youth he felt such pity for the poor, the old, the sick, and such as were troubled and sorrowful, that he became melancholy, and after spending several years in the continual relief of the needy and helpless, he, in a moment, gave all his goods,—in a word, ALL,—"to feed the poor." This man has never heard of St. Paul or his writings; but he knows, and tries to comprehend in its fulness, the Buddhist word *maitri*.

"At thirty he became a priest. For five years he had toiled as a gardener; for that was the occupation he preferred, because in the pursuit of it he acquired much useful knowledge of the medicinal properties of plants, and so became a ready physician to those who could not pay for their healing. But he could not rest content with so imperfect a life, while the way to perfect knowledge of excellence, truth, and charity remained open to him; so he became a priest.

"This happened sixty-five years ago. Now he is ninety-five years old; and, I fear, has not yet found the truth and excellence he has been in search of so long. But I know no greater man than he. He is great in the Christian sense,—loving, pitiful, forbearing, pure.

"Once, when he was a gardener, he was robbed of his few poor tools by one whom he had befriended in many ways. Some time after that, the king met him, and inquired of his necessities. He said he needed tools for his gardening. A great abundance of such implements was sent to him; and immediately he shared them with his neighbors, taking care to send the most and best to the man who had robbed him.

"Of the little that remained to him, he gave freely to all who lacked. Not his own, but another's wants, were his sole argument in asking or bestowing. Now, he is great in the Buddhist sense also,—not loving life nor fearing death, desiring nothing the world can give, beyond the peace of a beatified spirit. This man—who is now the High-Priest of Siam—would, without so much as a thought of shrinking, give his body, alive or dead, to be burned, if so he might obtain one glimpse of eternal truth, or save one soul from death or sorrow."

"More than eighteen months after the First King of Siam had entertained me with this essentially Buddhistic argument, and its simple and impressive illustration, a party of pages hurried me away with them, just as the setting sun was trailing his last long, lingering shadows through the porches of the palace. The sun had set in glory below the red horizon when I entered the extensive range of monastic buildings that adjoin the temple.

"The pages left me seated on a stone step, and ran to announce my presence to the king. Long after the moon had come out clear and cool, and I had begun to wonder where all this would end, a young man, robed in pure white, and bearing in one hand a small lighted taper and a lily in the other, beckoned me to enter, and follow him.

"As the page approached the threshold of one of the cells, he whispered to me, in a voice full of entreaty, to put off my shoes; at the same time prostrating himself with a movement and expression of the most abject humility before the door, where he remained, without changing his posture. I stooped involuntarily, and scanned curiously, anxiously, the scene within the cell. There sat the king; and at a sign from him I presently entered, and sat down beside him.

"On a rude pallet, about six and a half feet long, and not more than three feet wide, and with a bare block of wood for a pillow, lay a dying priest. A simple garment of faded yellow covered his person; his hands were folded on his breast; his head was bald, and the few blanched hairs that might have remained to fringe his sunken temples had been carefully shorn—his eyebrows, too, were closely shaven; his feet were bare and exposed; his eyes were fixed, not in the vacant stare of death, but with solemn contemplation or scrutiny, upward.

"My entrance and approach made no change in him. At his right side was a dim taper in a gold candlestick; on the left a dainty golden vase, filled with white lilies, freshly gathered: these were offerings from the king. One of the lilies had been laid on his breast, and contrasted touchingly with the dingy, faded yellow of his robe. Just over the region of the heart lay a coil of unspun cotton thread, which, being divided into seventy-seven filaments, was distributed to the hands of the priests, who, closely seated, quite filled the cell, so that none could have moved without difficulty. Before each priest were a lighted taper and a lily, symbols of faith and purity. From time to time one or other of that solemn company raised his voice, and chanted strangely; and all the choir responded in unison. These were the words, as they were afterward translated for me by the king.

"First Voice. Thou Excellence, or Perfection! I take refuge in thee.

"All. Thou who art named Poot-tho!—either God, Buddha, or Mercy,—I take refuge in thee.

"First Voice. Thou Holy One! I take refuge in thee.

"All. Thou Truth, I take refuge in thee.

"As the sound of the prayer fell on his ear, a flickering smile lit up the pale, sorrowful countenance of the dying man, he said: 'To your majesty I commend the poor; and this that remains of me I give to be burned.' And that, his last gift, was indeed his all.

"Gradually his breathing became more la-

borious; and presently, turning with a great effort toward the king, he said, *Chan cha pi dauni!*—"I will go now!" Instantly the priests joined in a loud psalm and chant, 'Thou Sacred One, I take refuge in thee.' A few minutes more, and the spirit of the High-Priest of Siam had calmly breathed itself away. The eyes were open and fixed; the hands still clasped; the expression sweetly content. My heart and eyes were full of tears, yet I was comforted. By what hope? I know not, for I dared not question it."

New Expeditions to the Arctic Regions.

A Swedish North Pole expedition, under the direction of Professor Nordenskiöld, has sailed from Stockholm. It consists of the ships *Gegegard*, Captain J. W. von Otter, and *Gladan*, Captain P. M. von Krusenstjerna.

The U. S. expedition, authorized by Congress, under the auspices of Captain Hall, of Arctic fame, is nearly ready for a start and will shortly sail from New York. The vessel selected is the *Polaris*.

The steamer is about 400 tons measurement, considerably larger than the *Advance*, in which Dr. Kane undertook his famous voyage, and about the same size as the *Germania*, which left Bremen two years ago on an expedition to the Arctic Seas. She has been planked all over her sides with six inches of solid white oak timbers, and has throughout been nearly doubled in strength; her bows being almost a solid mass of timber, sheathed with iron, and terminating in a sharp iron prow with which to cut through the ice. Her engine, which was built some years ago at Neafie & Levy's works, in Philadelphia, is exceedingly powerful and compact, taking up but comparatively little space, and being peculiarly adapted for hard and severe work; and the propeller is arranged in such a manner, that it can be unshipped and lifted up on deck, through a shaft or "propeller well" in the stern, which is a great advantage when the vessel is under sail or surrounded by floating ice that might easily damage the blades. And, even in the worst case, a supply of extra blades has been provided, so that if one should by accident be broken, it can always be replaced. There is also an extra rudder on board, and several suits of sails and sets of spars of all dimensions. Of the two boilers, one is supplied with an apparatus to use whale oil for the generation of steam, as this will, in all probability, have to be relied upon when other fuel gives out, not only to furnish the propelling power, but also to heat up the vessel throughout by steam, which will, of course, be necessary as soon as the cold and wintry regions have been reached.

Steam will merely be used as an auxiliary, as the *Polaris* is rigged as a foretopsail schooner, and is fully able to sail and steer under canvas only. A novel and interesting feature in her construction is a new sort of life preserving buoy, which is placed on the outside of the vessel, in the stern, and can be lowered into the water, by touching a spring which is placed near the pilot-house. By touching another spring, an electric light, which is fixed upon the buoy about two feet above water, is ignited by completing the circuit of an electric current from a galvanic battery on board; and no matter how dark the night, or how obscure the arctic winter, the buoy can always be distinctly seen, and the man who has fallen overboard will know in what direc-

tion to swim for hope and help. Another excellent and peculiar part of her outfit is a canvas boat, which is 20 feet long, four feet wide and two deep, has a carrying capacity of four tons, weighs only 250 pounds, and can carry with ease and safety 20 men. It consists of an interior frame, built of hickory and ash woods, over which is stretched a canvas cover that has been previously soaked in a preparation to render it perfectly water-proof; and the whole boat can be taken apart and folded together in a space less than one eighth of its original size, in about three minutes, and by the assistance of a couple of men only. When folded up it is flat, and can be transported on a sledge across the ice without the least difficulty. When open water is reached the boat is unpacked and spread out, and the sledge and its contents taken on board, dog team and all.

Those who are going to be the principals in this adventurous and dangerous expedition, are all told, 29 men. The leader and commander in chief is Captain Hall; among the others are William Morton, who was Dr. Kane's trusted friend and companion, and the Esquimaux interpreter, Joe, and his wife, Hannah. This latter interesting couple, with their little daughter, are genuine specimens of the Esquimaux, but having been in constant company with Captain Hall for eight years past, they speak very good English, and have acquired civilized manners. Their little daughter, who will accompany them, is five years old, and has been for some time at school in Connecticut, where her parents have been lately residing.—*Late Paper*.

For "The Friend."

London Yearly Meeting.

In the lengthy account of the late London Yearly Meeting, as printed in the British and London Friends, are found remarks affording evidence that a portion of its members still maintain a concern for the continuance of our Society upon its ancient foundation. It was spoken of as matter of regret upon one occasion, that "no opportunity had been allowed for the meeting to settle reverently, after several very weighty addresses," on the subject of an interesting memorial which had been read. The speaker "rejoiced in the belief that He who was withdrawing his gifted ones from amongst us, was not withdrawing his gifts." Feeling sensible of the pouring out of the spirit of supplication upon the meeting he remarks, "that if we had waited for it a little more we should have enjoyed the blessing of communion with our Heavenly Father. He almost feared we had talked it away."

How do these latter remarks apply to meetings for worship, the life of which seem sometimes destroyed by extended, unsavory communications, taking up nearly the whole time of them, and this sometimes by those who make not the outward appearance of being our members, and whose discourses have more of a resemblance to pulpit oratory than true gospel ministry. Says another member of the Yearly Meeting referred to, "Surely the vitality and power of our meetings for worship—the living, gathering, baptizing influence of any minister for (Christ) worth calling a minister—depended upon the extension of his love, upon the baptism of his Holy Spirit, upon the renewed participation of the unction from him, the Holy One."

It was remarked by another upon the cause

of our decline, as a people, that he "the it might be summed up in a few words was undoubtedly great individual unfaithfulness. To this, in a measure, was to be attributed the low standard of the ministry exercise not being accompanied with the living of the Lord, and the living power which it used to be."

In reference to meetings for worship it was remarked, that the reason why these were unattractive to the young, was to be attributed largely in "the mode in which they were held, they did not hear much of the primary principles of life—minding the conviction of the Holy Spirit upon the heart as the first principle of our religion. As this made way in the heart, we should be prepared to receive those great and glorious principles the gospel sets forth. Until we held the doctrine of Christ inwardly in the heart, no outward belief in his coming would be of any avail to us. Another Friend said "he was pained, not only one of the most important of our sittings, but used for, should he say, speech-making? that in this important subject if we would liberate under the influence of our holy (Holy) Spirit, we should each feel the necessity that our words should be few. We gave, comparatively speaking, very little time for divine worship."

The fear was expressed that "in yielding to the temptations of what looked fair to the sight, we had lost a true sense of the fast which we once knew as individuals and as a people;" and the wish was expressed that we should be willing to recur to those principles from which we had departed, or lightly esteemed," admonishing us to "keep that by which we had in any measure attained." It was further and justly remarked by another, that "if we lived up to and understood our principles, we should be strengthened, and the Society would benefit more than by regulations."

This Yearly Meeting seems to have the same trouble from the desire and endeavor to introduce extraneous matters, as is found in those in America, and it is to be feared that the presuming, persistent efforts of those whose labors tend, however imperceptibly, to undermine our religious foundations, may continue to unsettle our confidence in the immediate, inward teachings of the Holy Spirit; and thus lessen our sense of obligation to wait upon our holy Head and Leader for the renewal of spiritual strength, for requalification, and the word of command, for religious exercises and labors; substituting human strength, wisdom and inventions, for Divine assistance and direction—seeking an easier way than the cross to our own will, waiting patiently upon God for the coming of his time, for the seasons of refreshing from his living presence.

Vegetation of the Andes.—A late Spanish American traveller remarks, The laws of the decrease of heat are plainly written on the rapid slopes of the Cordilleras. On the steaming low lands of the coast, reign bananas and palms. As these thin out, tree-folk take their place. Losing these, we found cinchona bedewed by the cool clouds of Guayaquil; and last of all among the trees, the polylepis. The twisted, gnarled trunk of the tree as well as its size and silvery foliage, reminded us of the olive, but the bark resembled that of the birch. It reaches the great elevation of any tree on the globe. T

lowed shrubby fuschias, calceolaria, euphorbia, and red and purple gentian; around and near the arenal, a sandy and gravelly district, a warm mantle of monocotyledenous plants, a scattered tufts of valeriana, viola and anemum, all with rigid leaves in the characteristic rosettes of super-alpine vegetation; in the porphyritic and trachytic side of the mborazo, lichens alone. Snow then covers the last effort of vegetable life.

Guaranda is a healthy locality, lying in a deep valley on the west bank of the Chimbo, at an elevation of 8,840 feet, and having a temperature slightly less than that of Quito. It is a place of importance, inasmuch as it is the resting place before ascending or after descending the still loftier ranges, and much so because it is the capital of the region which yields the invaluable cinchona or Peruvian bark. This tree is indigenous to the Andes, where it is found on the western slope between the altitude of two thousand and three thousand feet, the species richest in alkaloids occupying the higher elevations, where the air is moist. There are many varieties of this tree, but the only one of value remaining in the region of Guaranda is the cinchona cirubra, (the calisaya having run out,) and it is also said to be nearly extinct, as the trees have been destroyed to obtain the bark. This species is a beautiful tree, having large, broadly oval, deep green shining leaves, white, fragrant flowers, and red bark, and sometimes, though rarely attains the height of sixty feet. A tree five feet in circumference will yield between hundred pounds of green bark, or eight hundred of the dry. The roots contain the most alkaloid, though the branches are usually barked for commerce.

This valuable tree was introduced into India in 1861, and appears to flourish there on the slopes of the Himalayas. The bark is reported to be even stronger than that of Guadua, and it is not improbable the quinine commerce will, at a future day, come from the Himalayas instead of the Andes.

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 365.)

"1808. 8th mo. 8th. I take my pen in hand in order to leave behind me some hints of my life since the 6th instant, which I trust will prove some encouragement to some lonely traveller Zionward, when I am in another state of being. Well satisfied I am, however strange and foolish these things may appear to the uncircumcised in heart, that the humble soul whose lot it is to trace the same path, will understand me, and I trust be encouraged to follow the Lamb whithersoever he may be pleased to lead. I may add I surely know that to stubborn nature, it is hard to become a fool: to feel as though I was a speckled bird to be pointed at, seemed at times enough to overturn me; and because of an unwillingness to bear the cross, my language often is, 'Oh that my habitation was in the desert; that I had a cave in the wilderness where no eye could behold me, nor ear hear my voice, where my soul could be continually poured out before the Lord.' But this allotment is not seen meet for me by the Beloved of my soul, the chiefest of all my joy, but quite contrariwise. Because of an unwillingness to bear his cross with that rejoicing I long for; and for inclining to flinch in time of trial, I am often ready to abhor myself, feeling a sense of my un-

worthiness to be called into the vineyard of the great Husbandman for public labor, or to stand as a fool for his Name's sake; and when he gives command to hand out the fruits thereof. Oh that thou, who may have in a day to come, the same kind of labor, I desire thou mayst, by obedience, render thyself more worthy than I have done; that thou mayst escape many sorrows which I have merited for want of that rejoicing under the power of the cross of Christ which ought to be experienced by all the faithful; even rejoicing that they are counted worthy to be called a fool for the Truth's sake. Oh then be faithful, whoever thou art, that may read these lines, when I am gone to give account of my stewardship: be faithful unto thy Lord. When he commands, obey. Consult not with flesh and blood. Remember whatsoever is to be known of God is made manifest within: and when He is graciously pleased thus to manifest his will to his depending children, these need no further evidence, however singular they may appear to them. Surely he changes not, and will safely lead all those who put their trust in Him, who lean not to their own understanding.

"I may mention how it fared with me yesterday in our own meeting. Perhaps it may afford encouragement to some in a future day. The meeting was unusually small; and soon after it gathered, there appeared an intelligible language in the life and power of Truth, though in few words, to an individual then present, by name. This was cause of joy in my heart, until I believed it required of me to hand it forth to the individual by name. This was a thing so uncommon in a public meeting, though a very small one, that I waived the matter, and plead many excuses, planning out a more private opportunity; not being willing to appear singular. After a sore conflict, I gave up in obedience, in which I found peace. I was renewedly confirmed there is cause for these things, which we must leave to the Allwise Disposer of events. Yet it seems hard at times to keep that down in us which hates to be called a fool, or pointed at as a speckled bird.

"It is an inexpressible favor to know the way to the kingdom is through many tribulations, many proving dispensations, many deep wadings and fiery trials, to stubborn nature, that all the dross, the tin, and the reprobate silver may be cleansed out, and the pure gold made fit to dwell where no uncleanness is. O the many strokes requisite for that necessary death which all must die, to the world and the things thereof, before they can live with Christ Jesus in glory, where nothing impure can dwell. O Lord my God! I pray thee to be with me, and all that love thee, the world over. Thou knowest who and where they are, of whatsoever name or denomination of people. Be thou pleased for thy beloved Son's sake, to be the strength of their day, so that the work may be accomplished in the day time! O my Father! be pleased to be near thy little handmaid in the time of need! Be my strength and my all! Thou knowest that I love thee! Therefore will I follow thee, through thine own power, through evil as well as good report, whilst I have any life left. Then I humbly hope when my work is done on earth, to mount upward to praise thy name forevermore, where the wicked cease from troubling and the weary are at rest. Thou art worthy, with the Son of thy

bosom, to be magnified and adored through all generations, world without end. Amen!

"These things are written in fear, under a sense of duty to God, who has been very mindful of me, a poor worm of the earth, and showed mercy unto me when no man could help. He still continued his fatherly care over me, whereby I am induced to labor for obedience in whatsoever he requires. I leave this written testimony to his goodness to me, hoping some may be encouraged thereby to obedience in the day of their visitation. Keeping humble: for it is the humble he teaches of his ways, and the meek he guides in judgment. May I ever be humble, ever meek, ever sensible that of myself I am nothing, and can do nothing conducive to my own peace, or for the help of another. M. R."

Soon after writing this Mildred Rateliff laid before her Friends of South River Monthly Meeting her prospect of religious service in Virginia and Carolina: and having their unity, and a suitable companion in Rebecca Preston, she in the Tenth month set off to accomplish it. The following is a journal she kept of her travels:

"I set off to attend the Yearly Meeting in North Carolina, the 20th of the 10th month, 1808, in company with my well-beloved friends Rebecca Preston, and William Preston, her son. We reached our friend Samuel Johnson's, where we met our dear friend — Stratton, and she joined our company.

"21st. Reached R. F.'s. They were very kind, and I think I may say great was my desire that they may not lose their reward. Next day, 22d, we had a tiresome travel through much rain, yet we have cause to magnify that glorious Hand that has helped us thus far. Saith my soul may we never distrust his care. We got to a house where we staid, though not a place for Friends to desire to quarter at.

"23d. We reached the settlement of Friends at Gravelly Run, and lodged at our well-beloved friend Joseph Butler's, where we were much refreshed. How pleasant it is, after being exposed among strangers, and travelling till we are tired, to meet with children of our Father; where we are received in love, and the unity of the Spirit is felt sweetly to flow as from the bosom of the nearest relations. This can enable the little ones truly to magnify that power which ever did, and ever will, preserve his own seed, wherever they may be, holding them as in the hollow of his hand. These will give Him all the praise, for he is worthy. Oh, my soul, I charge thee trust in him always. Love him above all. Be willing to give up all for his name's sake, since thou knowest hitherto he has helped thee. Therefore fail not to put thy trust in him for days to come.

"24th. Reached Wm. Honnicut's. Were kindly received here also. Surely we know the principle is one and the same, uniting us together as children of one Father, whenever we are favored to meet together. Oh that we as a people may dwell deep in the power of an endless life; that we may ever be found keeping the unity of the spirit in the bond of peace.

"25th. We reached Jesse Bailey's; and were received in friendship as among our friends. May we ever walk worthy of the regard of all that love the Truth. Surely it is a truth that God is love, and they that dwell in him, dwell in love.

"26th. Reached Eliza Johnson's. This family appeared to show the mark of discipleship, receiving us, poor strangers, in much love, as children of one Father; so that I have been ready to say, I am glad our lots were cast here. How consolatory it is to find a living remnant up and down, who love the Truth, and can freely receive and entertain such who are lovers of the same. Holy Father! be pleased to be with us through this little journey, and give us a kind reception amongst thy people.

"27th. Reached —'s. These Friends received and used us kindly. They have the outward mark of Friends, yet it feels to me as if a deeper abiding in the root of life would be beneficial to them. Oh, the desire I feel, that we as a people might dig deep, and lay the foundation sure: that nothing might satisfy short of the substance of the ever-blessed Truth. For if we are saved, we must be born again. We felt a concern to have an opportunity, with the few Friends present, of waiting on that glorious Fountain that had hitherto helped us. This we did to edification.

"28th. We got to Exum Newby's. These Friends possess much of the good things of this life: yet I hope the Truth is prized by them above all."

(To be continued.)

How Matches are Made.—A correspondent of the *Mechanic's Magazine* who has been visiting an extensive London manufactory, thus describes it: The factories are situated in the Fairfield road, Bow, and cover five acres of land. There are four distinct branches of manufacture carried on here, namely, that of patent safety matches, which ignite only on the box; that of ordinary matches, of vesuvians, and of wax vestas. Following the order of manufacture, we will first take our readers into the yard where is a series of stacks of spruce timber, selected for its superior quality and fineness of grain. This timber is used for making the match boxes, which, however, are not made on the premises, but afford work to a great number of women and children, principally in the east end of London. Passing by an extensive suite of offices on the right, we enter a large building, which is used for a store for empty match boxes. At right angles to this is another building of similar size, appropriated to a similar purpose; in this and the adjoining store were immense piles of match and vesuvian boxes, besides hundreds of reams of packing paper, and thousands of packets of labels of every kind and pattern. The subjects of these labels are extremely well engraved, and some of them were very tastefully designed.

Quitting the stores, we proceed to the department where the manufacture of the patent safety matches is carried on, which is a very large building. The splints, which are supplied to the works in bundles of 1,900 each, are first prepared by dipping the ends in melted wax. The splints are 5 in. long, double the length of the made matches; the bundles are placed on end upon a hot plate, by which they are slightly charred. They are then dipped endwise in a pan of melted wax, a boy reverses them, and the opposite end is then dipped in the wax, which is absorbed by the wood to the depth of about $\frac{1}{2}$ in. and causes the match to burn freely. One man will dip as many as 1,000 bundles per

hour. The prepared splints are then conveyed to machines to be filled into frames for dipping in the igniting composition.

From the filling machines the frames are conveyed to the dipping department. The patent composition consists of chlorate of potash and other ingredients for working it into a paste. This is spread upon a slab to the thickness of about $\frac{1}{4}$ in., and the ends of the splints, which project from one side of the frame, are dipped in it. As the frames are dipped, they are removed to the drying houses. The time occupied in drying the matches varies according to the state of the atmosphere; if the air be damp, the matches may require a day, whilst if it be dry, a few hours will suffice. When one side is dry, the frames are taken back to the dipper and the opposite ends of the splints are dipped, and the frames returned to the drying rooms. When the second side is dry, the frames are taken to the boxing benches, and the double ended matches are removed from the frames and laid in a pile by the side of the box hands. The operator takes in her hand what she judges will be enough when cut to fill two boxes, and her judgment rarely fails her. The matches are placed in a grooved rest, the centre of the handful being placed exactly under the knife, which is brought sharply down, cutting the matches through, the end of the blade being fixed by a pin as a centre on which it turns. The operator first seizes one and then the other half of the bundle of severed matches, and places each in a box, a pile of boxes being ready to hand beside her. From the filler the boxes are carried away to another department, where the patent composition is laid on their outsides.

And here it may be as well to explain what to many is a great mystery, namely, how the safety matches are made to ignite only on the box. The secret of this real safety depends simply upon the circumstance that, instead of ignition being produced by simple friction as in the ordinary matches, it is the result of chemical combination, one material being placed on the box and the matches being tipped with another. After the composition has dried on the boxes they are carried to the wrapping room, where a number of girls are engaged in wrapping the boxes in paper and forcing them into parcels. From this room, they are passed on to the packing room, where they are packed in cases for the market or for exportation. In another part of the safety factory are three vertical boilers, which supply steam to the engines which drive the various machinery. They also supply steam to heat the wax for the first, and the composition for the last process of dipping.

There are two buildings in which the ordinary matches are made. The processes carried on in them are much the same as in the patent safety match factory. The ends of the splints are dipped in wax, they are then taken to the frame filling machines, and from thence in the frames to the dippers, and on to the drying room, after which they are cut, boxed, and packed in the same way as the others are. The composition with which the ordinary matches are tipped is of course different from that used for the safety matches, and is prepared in a separate building, their manufacture being much the same as that of matches, with modifications in the dipping process.

NIGHT THOUGHT.

In silence of the voiceless night,
When chased by dreams the slumbers flee
Whom in the darkness do I seek,
O God, but thee?

And if there weigh upon my breast
Vague memories of the day foregone,
Scarce knowing why, I fly to thee,
And lay them down.

Or if it be the gloom that comes
In dread of an impending ill,
My bosom heeds not what it is,
Since 'tis thy will.

For oh! in spite of constant care,
Or aught beside, how joyfully
I pass that solitary hour,
My God, with thee.

More tranquil than the stilly night,
More peaceful than that voiceless hour,
Supremely blest, my bosom lies
Beneath thy power.

For what on earth can I desire
Of all it hath to offer me?
Or whom in heaven do I seek,
O God, but thee?

Forests in Ecuador.

Here, as throughout its whole course, Napo runs between two walls of evergreen verdure. On either hand are low clay banks (no rocks are visible), and from these the forest rises to a uniform height of seventy-eight feet. It has a more cheerful aspect than the sombre, silent wilderness of Bacia. Old aristocrats of the woods are overrun by a gay democracy of creepers and climbers which interlace the entire forest, and, descending to take root again, appear like the shrouded and stays of a line of battle ship. Monkeys gambol on this wild rigging, and mingle their chatter with the screams of the parrot. Trees as lofty as our oaks, are covered with flowers as beautiful as our lilies. Here are orchids of softest tints; flowering ferns, fifty feet high; the graceful bamboo and wild banana; and high over all countless species of palm with their nodding plumes. Art could not arrange these beautiful forms so harmoniously as nature has done.

The tropics, moreover, are strangers to the uniformity of association seen in temperate climates. We have so many social plants that we speak of a forest of oaks, and pines, and birches; but here variety is the law. Individuals of the same species are seldom seen growing together. Every tree is surrounded by strangers that seemingly prefer its roof to its company; and such is the struggle for possession of the soil, it is difficult to tell to which stem the different leaves and flowers belong. The peculiar charm of a tropical forest is increased by the mystery of its impenetrable thicket. Within that dense, matted shrubbery, and behind that phalanx of trees, the imagination of the traveller sees all manner of four footed beasts and creeping things. Tropical vegetation is of fresher verdure, more luxuriant and succulent, and adorned with larger and more shining leaves than the vegetation of the north. The leaves are not shed periodically—a character common, not only to the equator, but also to the whole southern hemisphere. Yet there is a variety of tint, though not autumnal. The leaves put on their best attire while budding instead of falling—passing, as they come to maturity, through different shades of red, brown, and green. The majority of tropical trees bear

flowers. The most conspicuous trees are the palms, to which the prize of beauty has been given by the concurrent voice of all. The earliest civilization of mankind is traced to countries bordering on the region of palms. South America, the continent of tropical heat and moisture, excels the rest of the world in the number and perfection of palms. They are mostly of the feathery fan-like species; the latter are inferior in value to the former. The peculiarly majestic character of the palm is given not only by its lofty stems, but also in a very high degree by the form and arrangement of their branches. How diverse, yet equally graceful, are the aspiring branches of the jagua and the drooping foliage of the cocoa, the shuttle-shaped crowns of the ubressic, and the fan-like leaves of the jupati, forty feet in length. The frond always springs from the top of the trunk, and the male flowers are generally terminal. Unlike the oak, all species of palm have similar fruit, there is a vast difference in the fruits of the palm; compare the angular cocoa-nut, the peach-like date, and the apple-like assai. The silk cotton tree is the most dignified of the palm in dignity; it has a white trunk and a lofty flat crown. Among the most beautiful children of Flora we must include the mimosa, with its delicately pinnated foliage, so endowed with sensibility that it seems to have slipped out of the bounds of vegetable life. The bamboo, the king of grasses, forms a distinctive feature in the landscape of the tropics, frequently rising eighty feet in length, though not in height, for the fronds curve downward. Fancy the airy grace of our lowly grasses united with the lordly growth of the poplar, and you have a faint idea of bamboo beauty.—Orton.

Selected for "The Friend."

The Lord's Testimony Through Us.

The testimony given to us, as a people, in various branches, hath been a stone of stumbling and a rock of offence to many, who have looked for our crown without our cross, and have overlooked and despised the peculiarity of our testimony, or rather the Lord's testimony through us. The language, fashions, and customs of the world, though by many deemed indifferent, are not so to us, but are part of the growth of that lofty Lebanon, which the day of the Lord is to come upon, as well as the cedars; and when that day comes, it will burn as an oven, with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us, by the baptism of Christ, which is the right door of entrance, have found it to be their duty to attend to these testimonies, not from imitation, but from conviction of their propriety. We might have many preached to break in upon us, were we at liberty to permit them upon the bottom of general speculative truth, without their coming to the testimony of the spirit.—Samuel Fothergill.

Self-Control.—The Encyclopedia of Anecdotes has the following among other instances of self-control.

The Duke of Marlborough possessed great command of temper, and never permitted himself to be ruffled by little things, in which even the greatest men have occasionally been found unguarded. As he was one day riding with his commissary Marriot, it began to rain, and he called to his servant for his cloak. The ser-

vant not bringing it immediately, he called for it again. The servant, being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the duke called to him again, and asked him what he was about, that he did not bring his cloak. "You may stay, sir," grumbled the servant, "if it rains cats and dogs, till I can get at it." The duke turned round to Marriot, and said, very coolly, "Now I would not be of that fellow's temper for all the world."

Socrates finding himself in great emotion against a slave, said, "I would beat you if I were not angry." Having received a box on the ear, he contented himself by only saying with a smile, "It is a pity we do not know when to put on a helmet." Meeting a person of rank in the street, Socrates saluted him, but the man took no notice of it. His friends in company observing what passed, told the philosopher "they were so exasperated at the man's incivility, that they had a great mind to resent it." But he very calmly made answer, "If you meet any person in the road in a worse habit of body than yourself, would you think you had reason to be enraged with him on that account; pray then, what greater reason can you have for being incensed at a man for a worse habit of mind than any of yourselves?"

Antigonus, king of Syria, during one of his campaigns, one day overheard some of his soldiers reviling him behind his tent. But instead of summoning them to appear and answer for their contumely, and exercising his authority in their punishment, he barely drew aside the curtain of his tent, and said, "Gentlemen, just remove to a greater distance, for your king hears you."

Selected.

Canals, Ancient and Modern.

The ancients early recognized the importance of canals as mediums for internal communication. Probably the first work of this kind was constructed by the Egyptians. It connected the Nile with the Red sea, and in 1798 the work was in such a state of preservation that a company of French engineers reported that it only needed cleansing to render it navigable once more. Herodotus attributes its commencement to Pharaoh Necos, in the year 616 B. C. Although Pliny, Strabo, and other historians do not agree with Herodotus as to the date of its commencement and the name of its founder, they all agree in that there was such a canal, and that it was commenced some five or six centuries before the Christian era. Strabo says the canal was 150 feet (100 cubits) broad, and that ships were four days in sailing through it.

The Chidians, ancient inhabitants of Caria, in Asia Minor, designed and dug a channel through the isthmus joining their territory to the continent.

The Greeks made an unsuccessful attempt to cut a navigable passage between the Ionian sea and the Archipelago.

The Romans built large canals, called "Fossæ Philistinæ," at the mouth of the Eridanus or Po river. The canals of the Pontine marshes accomplished 162 B. C., and, after a long period of disuse, were restored by the Emperor Trajan.

From time immemorial, the rivers of China have been united by canals, and there is no country on the face of the globe where the advantages of such a network of canals are so

manifest; for these canals, with the natural water communications, render the tonnage of that country but a little less than the combined tonnage of the rest of the world. The Grand canal of China is the most stupendous work of the kind ever executed. It was commenced in the tenth century of our era. It is nearly seven hundred miles in length, and extends from Hang-choo-foo to Yan-liang river, forming an unbroken connection between fifty cities. It joins the great rivers Yang-tse-kiang, twenty-nine hundred miles long, and Ho-hang ho, two thousand miles.

This and other Chinese canals are not constructed upon the same plan as the canals of Europe and America, nor composed like them of standing water, fed by reservoirs, elevated and lowered by means of locks. The want of locks obliges the Chinese to conduct their canals around the different elevations encountered, and to lift the boats by means of chain and capstan. The irrigation supplied by the Grand canal renders the country through which it passes exceedingly fertile, and, in proportion to its size, the most populous spot in the world.

The construction of canals in modern Europe was commenced in the twelfth century. Sluices, with double doors, were not introduced until 1481. They were first used at Viterbo, in Italy.

The first canal made in England connected the rivers Trent and William. It was begun during the reign of Henry I. England has now 2,800 miles of canal communication, Ireland 300, and Scotland 175, making a total of 3,275 miles for the united kingdom. The longest of these canals is that which joins Leeds and Liverpool, 127 miles in length, finished in 1816. The New river, which has supplied London with water, is a canal. The canal connecting Manchester with Worsley, built by the duke of Bridgewater, in 1755, was cut for eighteen miles under ground, at a cost of £170,000.

The canal of Briare, the oldest in France, was commenced in the year 1606, during the reign of Henri Quatre, and finished in 1740. It is 34½ miles long, and, in conjunction with the canal of Loing, at Montargis, forms a communication between the rivers Loire and Seine. It was constructed under Hugues Cromier, a renowned engineer of that time. The celebrated canal of Languedoc is the largest in France. It has more than one hundred locks, is 153 miles in length, and is capable of admitting vessels of one hundred tons burthen. Commencing in the river Garonne, at Toulouse, terminating in the lake of Thau, it forms a connection between the Atlantic and Mediterranean seas. The canal from the Durance to Marseilles is 52 miles long; 11 miles of this length are subterranean passages through the Alps. It was finished July 8, 1847.

Holland, the land of dikes and ditches, is completely cut up into small islands by its extensive system of canals, which cross and interlace each other like the threads of some large fishing net. Owing to the level state of the country, the construction of a canal involves but comparatively little labor and expense, and many of them are used as substitutes for public highways; in the winter, their frozen surfaces offer convenient roads for skaters.

The North Holland canal, the finest work of its kind in Europe, was built during the years 1819-23, at a cost of \$4,750,000. It is 50 miles long, 125 feet broad at the surface, 36

feet at the bottom, and has an average depth of 21 feet. By means of this canal, ships bound to Amsterdam avoid the danger and delay incurred in navigating the Zuyder Zee. Since not only the surface, but the bed of many of these canals is above the level of the land, the drainage of the meadow lands, through which they run, is a matter of great solicitude. It is effected by means of wind mills, working pumps.

In spite of many difficulties, Russia is traversed by canals. An unbroken communication, by this means, has been established between St. Petersburg and the Caspian sea; the Baltic and Black seas, and the White and the Caspian are in like manner united. A traveller can go from St. Petersburg to Selmisk, in Siberia, with the exception of a few miles, all the way by water.

In 1817, Mehemet Ali, perceiving the importance of Alexandria as a commercial centre, restored the ancient communication with the Nile by means of the Mahmoudieh canal. Since the building of this canal, the population of Alexandria has quadrupled. About a half a century after the completion of the Mahmoudieh canal, the great canal of Suez was opened to the commerce of the world.

The first canals constructed in the United States were those of South Hadley and Montague, in the state of Massachusetts. The company received its charter in 1792, and the work was commenced without delay. The South Hadley canal was built to afford a safe transit around the South Hadley falls. It is two miles long, has five locks, and for a distance of 300 feet is cut 40 feet deep through solid clay-slate rock. The Montague canal passes around Turner's falls, is three miles long, and has 75 feet of lockage.

The Welland canal, in Canada, which connects the Lakes Erie and Ontario, avoiding Niagara falls, is but 36 miles in length, yet it cost the enormous sum of \$7,000,000.

With the invention of the locomotive engine, and its subsequent introduction, the time of the construction of large and expensive canals passed away. While the increase in the total length of the canals of the United States during the past twenty years, can be not more than a thousand miles, the increase in the total length of railway, during the same period, is more than 40,000. An additional barrier to an extensive increase of canal communication, looms up in the shape of narrow gauge railways, which are attracting great attention at this time, and which at no distant day will be the great freight-carrying method of this country.—*Scientific American*.

Selected for "The Friend."

The State of our Society in 1759.

The state of our Society calls for mourning; the numerous slips of those in exalted stations increases the revolt; and tends to strengthen those who have taken their flight in this day of outward ease. When I look round, and take a view of the sorrowful appearance of things, I am ready to say, Who is sufficient for the work? who is able to stop the rampant strides that the offspring of the professors of truth are making into undue liberty? except the Lord turn them they cannot be turned; except in the riches of his mercy he pardon them, they cannot be pardoned; their condemnation will be greater than that of those who never sat under the teachings of a

free ministry, nor had been taught to believe in the inward manifestations of the Spirit of Christ.

With humble desires for our mutual enlargement in Christian experience, I remain thy affectionate friend,

SAMUEL NEALE.

The so-called "Cardiff Giant."

It will be remembered that, two or three years since, a considerable excitement was created by the alleged discovery upon the farm of a Mr. Newell, near the city of Syracuse, in the State of New York, of a human figure of gigantic proportions, which was exposed during an excavation undertaken by the owner with the avowed purpose of digging a well for the supply of water to his cattle. The obvious folly of excavating for a well in the bed of a stream of water was commented on at the time, and was not easily explained away. The popular appetite for marvels was, however, adroitly quickened by the story first of a "fossil man," of pre-historic age; for who did not believe that "there were giants in those times?" The absurdity of such a theory soon compelled the milder statement that while the recumbent giant was of acknowledged human origin, it was unquestionably of an unknown but very high antiquity, and hence must possess great archæological interest. With this hypothesis the so-called "Cardiff Giant" commenced the tour of exhibition, after thousands of curious spectators had visited him in his resting place, as he lay exposed in the excavation upon the Newell farm; and for a time multitudes thronged the places in various cities where this supposed relic of an earlier age was to be seen. We have lately had the matter brought home to our own doors through a visit of this venerable personage to New Haven, and although we had supposed the fraud had long since ceased to be capable of exciting more than a feeling of contempt, mingled with curiosity to see by what means the delusion was produced, we have been surprised at the facility with which people, otherwise sensible, give credit to the greatest absurdities, even after the "humbug" had been fully exposed. We think, therefore, it is worth while to record very briefly, the real history of this sham, that it may find its place in the already large catalogue of popular delusions. We suppress names, but give the main facts as we have ascertained them from an intelligent witness who was cognizant of the origin and progress of the statue.

The block of gypsum from which the Cardiff Giant was carved, was quarried near Fort Dodge, in Iowa, where there is an inexhaustible supply of massive gypsum of Mesozoic age.* It was transported to Chicago, in Illinois, where it was placed in the workshop of Mr. Burekhardt, a well known marble-worker of that city, who contracted with the originators of the scheme, for a not very considerable sum of money, to produce a gigantic recumbent figure of a man. This position, resting with the left arm under the body, the right arm thrown across the body over the pelvis, and with the legs slightly flexed at the knees, was measurably a necessity of the form of the block of stone at the artist's command. This figure was first modelled in clay by or under the direction of Mr. Burekhardt, and was then

transferred to the stone. Our informants that he saw the figure more than once during its preparation. The appearance of age given partly by treating the surface with acids to remove the tool-marks and the look of a recently tooled surface, and the effect was subsequently heightened by grime and soil of a seven month's internment. Thus prepared, the newly-made antique was transported by rail to a point near the New York farm, and thence by teams to the farm where, by the aid of a body of work people brought from a distance, it was placed in its resting place, near the bed of a small stream. Those engaged in the work of removal and internment were taken away furtively, thus no one at or near Syracuse, but those engaged in the speculation, knew of its existence. By a singular accident, an eye-witness to its making in the Chicago workshop happened to be in Syracuse at the time its discovery was announced, and, visiting the Newell farm with the crowd of curious spectators, was surprised to see there his old acquaintance half buried in the earth. We have taken pains to verify this statement, and promised at an early day a detailed statement from the workshop of Mr. Burekhardt of its entire history, which we may take another occasion to publish.

B. S.
—Silliman's Journal

It was a pleasant sunny afternoon when we visited Greenwood [Cemetery], and it looked charmingly beautiful, with its tall trees, graceful willows sweeping the ground, bright green grass, and placid little sheet of water, spread over hill and valley; but the earliest and most imposing monuments seemed to me but as poor and unsatisfactory attempts to cling to an earthly name. We saw in part appropriated as the common burial ground, a great many children's graves, with their toys spread over them, and sometimes their little half-worn shoes. It looked very singular to me. Cousin G. said it was materialism. So much appeals to the senses in such places, it seems almost like a want of christian faith in a life beyond the grave.

The North American Lakes.—The following figures are given as the latest measurements of the great lakes—Superior, Michigan, Huron, Erie, and Ontario. The greatest length of Lake Superior is 335 miles; greatest breadth, 160 miles; mean depth, 688 feet; elevation above the level of the sea, 627 feet; area, 17,000 square miles. The greatest length of Lake Michigan is 390 miles; greatest breadth, 160 miles; mean depth, 900 feet; elevation, 1,460 feet; area 23,000 square miles. The greatest length of Lake Huron is 200 miles; greatest breadth, 160 miles; mean depth, 600 feet; elevation, 270 feet; area, 20,000 square miles. The greatest length of Lake Erie is 250 miles; greatest breadth, 80 miles; mean depth, 84 feet; elevation, 555 feet; area, 6,000 square miles. The greatest length of Lake Ontario is 193 miles; greatest breadth, 65 miles; mean depth, 500 feet; elevation 260 feet; area, 6,936 square miles. The length of all the five lakes is 1,584 miles, and they cover an area of 74,000 square miles.

A little sin becomes a great one in the light of Truth.

* See Dr. White's report on the Geology of Iowa, vol. ii. p. 299.

manufacture of Spring Knives.—Few people, the *Mechanic's Magazine*, have any idea what a number of hands their pocket knives have passed in the process of manufacture. A bar of steel destined to furnish a number of blades is heated to redness. A chisel is cut off, and the forger speedily "draws" this, that is, shapes it roughly into the form of a pocket knife blade. Another operation is then required to fit the end for being fashioned into the tang, and yet another operation it can undergo the further operation of "finishing," the last stage of which is stamping the mark of the thumb nail to facilitate using. The tang is then ground, and the blade is marked with the name of the firm. A slight bulge on the reverse side caused by this operation is removed by fire or the grindstone. The blade is then hardened by plunging it into redness and then plunging it into cold water to the tang. The tempering process follows next, the bluish yellow tint being considered as indicating that the proper degree of heat at which to immerse the blade once more in cold water has been attained. After the various kinds of blades are classified in the warehouse, and undergo sundry grinding operations to fit them for being hafted, five distinct processes have by this time gone through, and many more are necessary before the knife is completely finished, although the number of hands which it has now passed through depends in a great measure on the finish to be given to the handle, according to the quality of the blades with which it is fitted, and the price which the completed knife is intended to realize.

THE FRIEND.

SEVENTH MONTH 15, 1871.

As many of our readers are deeply interested in the action of London Yearly Meeting relative to the rejection of Barclay's *Apology* as an authorized exposition of the views of Friends, we give the following report of the discussion concerning it, as found in the *British Friend*. It must be borne in mind that meeting has heretofore again and again endorsed that standard work, by sanctioning its publication in different languages, and widely distributing it. It is only since changes in faith and practice introduced by some of the members of latter years, and generally adopted, that objection has been made to the work. Attacks upon it, such as that of Dr. Ash, have been repeatedly made, and efforts put forth to induce the Meeting for Sufferings in London to withhold its sanction and circulation, but until within the past two or three years without success, although it was foreseen that if the modified character, introduced of latter time, gained ascendancy, it must lead to the repudiation of Barclay's *Apology*, the hope was cherished that London Yearly Meeting would not go so far as to shrink from continuing its approval of a work which has ever been acknowledged by Friends as a scriptural and answerable exposition and defence of the principles promulgated by the founders of the Society, and still held dear by those who are willing to give that faith up.

Reading the account of the discussion, we think it is striking, that those who plead

for taking this important step, attempted to give the impression that opposition to publishing the work was because it was improper thus to sanction the work of an individual, and that the Yearly Meeting's own documents are the alone accepted declaration of its religious belief. The latter is true, but those documents are the work of some individual, and derive their authority by passing the meeting. The same has been the case with Barclay's *Apology*. As we have said, it became the authorized exhibit of the Christian belief of London Yearly Meeting through its adopting it repeatedly by issuing it to the world. It would have been more ingenuous and honorable to have given the true reason for their present rejection of it—that they no longer held the faith therein set forth. We are nevertheless unwilling to give up the hope, as no minute was made, that a reaction may at some time take place, and the brand attempted to be affixed on Barclay will be erased.

"Isaac Brown had felt great regret to find in the account presented by the Printing Committee any works printed at the expense of the Society." He thought it not well that the Society should ever print anything except that which emanated from itself. Would Presbyterians or Baptists bind themselves by any work written by any of their members?

"Edward Marsh stated that certain valuable works had been bought by him when being almost thrown away in a considerable quantity in the town of Norwich.

"J. Armfield asked why a similar course was not pursued with regard to R. Barclay's *Apology*; in which case also cheap copies had come to the notice of the committee. He thought the Meeting for Sufferings were abrogating their functions in declining to print the work on the ground of having some copies on hand.

"W. Graham deemed the *Apology* a very Scriptural work. He read it at nineteen, and had many times since. He had turned to the Bible as he went on, and found the admirable quotations so perfectly to the point, that he had put it down with the firm conviction that Friends were right. He had lately bought a large copy, and had 2000 copies of G. Fox's Testimony to R. Barclay printed out of it to circulate now amongst his friends.

"W. Watkins thought the *Apology* differed from the writings referred to by I. Brown, as those were expressions of opinion, this was the expression of actual Christian experience. R. B. wrote from revelation. We might change, but Truth would not. He had never expected to live to see the day when they were ashamed to acknowledge this standard work on the Christian principles of the Society.

"J. B. Foster agreed with the view of the undesirability of the Society's having the printing of books. The *Apology* had already received the Society's sanction. He deemed it hardly straightforward to suppress the book without being willing to give information on the subject. He would have liked rather more openness. He thought it undesirable that any Friend past or present should be placed in the position of overruling our individuality.

"S. Fox much hoped that the meeting would still act upon the sound principle of not publishing any private exposition of our principles as a church. W. Ball united here-

in, as well as Jos. Thorp, who deemed it contrary to principle so to do. They could not treat either R. Barclay or J. J. Gurney as the standard by which they should be bound. W. Ball spoke of the remark made to him by Samuel Tuke when he asked by what we should be bound, 'Never any individual authority, but the published documents of the Yearly Meeting.'

"T. Brewin very aptly quoted an extraordinary saying of R. Barclay's he had somewhere seen, 'God forbid that I should be made a creed-master. I abhor all such.'

"Caleb R. Kemp thought, referring to the discussion in the Meeting for Sufferings upon the *Apology*, the copies before the meeting were not (as averred) the issue on which the non-republication turned. T. G. Darton felt this was correct. There had been two questions rather mixed up on the occasion—whether it was a sound principle that as a Society we should make ourselves responsible for the writings of individual members, and whether we should adopt certain works. In former years we certainly had largely committed ourselves to individual works.

"A Friend thought Barclay's *Apology* very readable, but to be received with caution out of the Society. He found it needed natural capacity as well as advanced education fully to be understood, and he trusted each would read and judge.

"William Ecroyd accepted it as an exposition of our religious principles in regard to the doctrine and practice of the Society. As in every work, there might be portions in this to which every individual could not agree. It had been painful to him to notice the manner in which so able an exposition had been deemed unfit for circulation. He fully endorsed the statement of Caleb Kemp.

"John Hodgkin concluded there had been no recent issue, and agreed also with Caleb Kemp as to the cause of non-publication. The question had arisen of giving away, and the *Apology* had not been refused. He thought 'splitting of hairs' unworthy of us, and could see no difference between printing and buying or circulating; but there was, he thought, a difference between this and issuing anything as an authoritative declaration of doctrine. The difference as regards the body might render the body acting for it uneasy to give away many works which contained a great amount of truth, although they could not sign them, for there would be imperfections in all of us to be allowed for. Thus, while giving books and tracts individually was an important service, increasing care was needful in the church's doing so.

"Charles Smith thought the reason why many Friends repudiated Barclay's *Apology* was that they did not know that depth of religious experience, or the enlightened mind which the writer possessed. There was not a sufficient value for the doctrines set forth.

"J. B. Foster wished to know whether R. Barclay's work would be circulated as much as—say J. J. Gurney's or S. Grellett's.

"W. Watkins thought, to be consistent, we must refrain from publishing any documents. He understood the *animus* against the *Apology*—those who had become Friends by immediate revelation could accept it, and others not.

"H. Hipsley hoped no documents would be issued by the Meeting for Sufferings but representative ones.

"Charles Thompson, John Hodgson, and Henry Wilson concurred with this, and Jos. Bottomley, while doing so, was very sorry that any professing the dear cause of Friends should disparage the work. He had been greatly pained at what had passed. Many had been drawn to the Society through the instrumentality of Barclay's *Apology*.

"A Friend thought the great defect in the young was a want of a proper acquaintance with the principles of Friends which were set forth herein. If we wished to know what our principles were, to the pages of Robert Barclay we ought to turn. If we could receive this teaching, our meetings for worship would be more attended.

"Hudson Scott referred to the great value of this work to the public, and to those in the humbler grades of life. A railway driver whom Friends had received had been convinced by reading it, and bought a copy, and also others to sell to his acquaintances. He had himself bought 2000 copies for circulation.

"W. Pollard and F. Wheeler having spoken, J. Armfield testified to the correctness of C. R. Kemp's expression, and said that the Meeting for Sufferings had twice refused to procure the very cheap one shilling copy, which a Friend had brought out by subscription.

"No decision upon the subject was come to, nor was it deemed desirable to enter it upon the minutes.

"After some remarks from J. Armfield and W. Graham, Robert Charleton, at the conclusion of the discussion, feelingly expressed his thankfulness that we had been able to conduct one in some respects rather trying with such a degree of Christian calmness, consideration, and forbearance."

SUMMARY OF EVENTS.

FOREIGN.—The present harvest in France will fall below the usual average. The French Assembly, by a vote of 483 to 5, has passed a bill imposing additional taxes on colonial produce. The Assembly has passed a bill requiring caution money from the press, by a vote of 317 to 199.

The French Minister of Finance, on the 6th inst., remitted 104,000,000 francs in specie, to the German authorities at Strasbourg, on account of the war indemnity. In the Assembly a motion for the imposition of a tax on passports, being under discussion, Favre expressed his regrets of the attacks made by the mover upon English excursionists, and spoke in glowing terms of the charity shown by the government and people of England to France during her recent calamities. Favre also stated that the government wished to prevent conflicts with the German army of occupation, and desired the maintenance of peace.

The republican journals rejoice over the large vote given for the candidates of their party in the country districts, and regard the victory as one calculated to establish permanently a republic in France. Of 105 deputies chosen to the Assembly, one is called a Bonapartist, two legitimists, three Orleanists, thirteen radicals, and eighty-six Thierists, or conservative republicans. Gambetta has written a letter rejoicing over the result of the elections, and urging moderation and patience on all. Several Algerian tribes have submitted to the French, and it was hoped the end of the insurrection was near.

It is announced that Paris will issue a loan of six hundred million francs, to be expended in repairing and rebuilding the monuments and public works damaged or destroyed during the siege. The health of Paris is improving, and the weekly mortality rapidly lessening. A new census of the city is soon to be taken.

News has been received of the total loss of the French ship *Louvenana*, on the coast of Africa, near the Cape of Good Hope. All on board were lost. One hundred and fifty bodies had been washed ashore.

The Second Chamber of the Parliament of the Netherlands has ratified the treaty for the cession of the Island of New Guinea, in the Pacific ocean, to England.

A London dispatch of the 7th says: Great freshets have occurred in the Derwent, Wye, Severn and Costa rivers, and have caused heavy loss to farmers by the destruction of buildings and crops. Unusually severe thunder storms have visited the suburbs of London. Many buildings were set on fire by lightning and destroyed, and a number of lives lost.

The Atlantic Cable lines are all working, but the high charges continue upon them. The existing companies pay ten per cent. to their stockholders. The British press calls for an effective opposition, and it is suggested that the growing business of Germany is looking out for a new line, which will meet encouragement in England.

It is said that Napoleon will soon leave England for Geneva, and Eugenie will, at the same time, pay a visit to her mother in Spain.

Frederick William, Crown Prince of Prussia, and his wife, are in England on a visit to the Queen.

In tabulated form, the general returns of the aggregate population of Great Britain (excepting the islands of Man, Jersey, Guernsey, &c.,) are as follows:

	Persons.	Males.	Females.
United Kingdom, 1871...	31,465,480	15,276,150	16,180,321
England, 1861...	23,927,485	14,063,477	14,864,008
England, 1871...	22,704,108	11,040,403	11,663,705
and Wales, 1861...	20,066,224	9,776,259	10,289,965
Scotland, 1871...	3,358,613	1,601,633	1,756,980
1861...	3,062,294	1,449,848	1,612,446
Ireland, 1871...	5,402,759	2,634,123	2,768,636
1861...	5,798,967	2,837,370	2,961,597

In the House of Commons on the 10th, Gladstone explained that the delay in the arrival of Minister Schenck from the United States had caused a postponement of negotiations for a reduction of postage to America. They would, however, soon proceed.

London.—Consols, 93½. U. S. 5-20's of 1862, 92½; ten-forties, 90½.

Liverpool.—Uplands cotton, 9½ a 9¼d.; Orleans, 9½d.

Count Waldenser has complained to the French government of the bitter language used against Germany and the Germans by the French newspapers. The official journal, in making this statement, advises the other journals to exercise the utmost forbearance in their allusions to the Germans. Field Marshal Count Moltke, has given orders to the German commanders in France to forbear inflicting punishment upon offenders whom the French law can reach.

General Manteuffel, commander of the German army of occupation, with his staff, have paid a visit of ceremony to President Thiers. The general subsequently dined with Count Waldenser, the German Charge d'Affairs.

Amiens has been declared in a state of siege in consequence of the murder of a German and the failure of the local authorities to discover the murderer.

The Emperor of Germany has gone to Ems to meet the Czar Alexander, who is still at that place.

In the Spanish Cortes a motion of a vote of censure of the government was rejected. During the debates one of the members took occasion to denounce, in bitter language, King Victor Emmanuel's occupation of Rome. Alozag, in reply, protested against the expression of any opinion on the subject by the Cortes.

On the 5th inst., the King of Italy returned to Florence from Rome. It is stated that the conduct of the Romans during the visit of the king, justified the transfer of the capital, and proved that Rome was attached to the dynasty.

The pope has written to President Thiers that he will remain in Rome. The French President had invited the pope to take up his residence in France, at the same time apologizing for the inability of France to interfere in behalf of his temporal power in the Roman States, but Thiers declares it his earnest conviction that Italian unity is impossible.

The French Official Journal announces that elections for the Council General will be held on the 23d of next month. The sessions of the courts-martial will begin on the 15th inst. Sixteen thousand of the Communist prisoners at Versailles, had been released by order of government, leaving about the same number who are still held for trial.

The French government has paid to Switzerland 2,000,000 francs as partial reimbursement of expenses incurred in the maintenance of French soldiers who took refuge on Swiss soil. Switzerland restoring to France the greater portion of the war material brought across the frontier by the French army.

Cardinal Patrizi, the Pope's Vicar General, has prohibited the reading, by members of the Church in the Roman States, of non-clerical newspapers.

Dispatches from the City of Mexico, to 7th mo. 2d,

state that it is believed the opposition to Juarez have a majority in Congress.

The leading journal says the ruin of Mexico is owing to contracts with and reclamations by the United States which have laid Mexico bare.

The Batopiltan mines of Chihuahua are yielding large returns. One mine yields \$50,000 weekly. So many masses of pure silver, weighing several hundred pounds have been taken out.

The Cuban insurgents appear to be now reduced to small bands, many have surrendered, and others have been captured and executed by the Spanish forces.

UNITED STATES.—*Miscellaneous.*—For the fiscal ending 6th mo. 30th, 1871, there were issued \$150,956 in stamps for tobacco, snuff and segars, being an increase of \$5,883,345 in stamps, and an increase in revenue receipts from that source of about a mill and a half of dollars over the previous fiscal year. There is a falling off in the amount received from the salt-whisky stamps.

The Eastern Chronicle, a Nova Scotia journal, states that whether the Canadian Parliament rejects or ratifies the provisions of the Washington treaty upon which will vote, the effect of the treaty will be to hasten annexation of the provinces to the United States.

The grape crop of California promises to be large present year. The yield of wine is expected to be 8,000,000 to 10,000,000 gallons.

The interments in Philadelphia during the week ending on the first inst. were 329, including 144 children under one year of age. The report of the Chief Police shows the number of arrests during the year 1870 to be 32,094, (a decrease of 6655 as compared with the previous year;) of the whole number of arrests 10,901 were for intoxication and disorderly conduct. The number of persons obtaining shelter at the different station-houses amounted to 69,168, against 76,130 year previous.

The Markets, &c.—The following were the quotations on the 10th inst. *New York.*—American gold, 1 U. S. sixes, 1881, 115; ditto, 5-20's, 1865, 114; ditto, 10-40, 5 per cents, 112½. Superfine flour, \$4.85 a \$5.50 finer brands, \$5.50 a \$9.85. No. 1 Chicago soft wheat, \$1.47; No. 2 do., \$1.44; amber western, \$1.41; white Illinois, \$1.65. Oats, 65 a 70 cts. Western mixed corn, 72 a 73 cts.; yellow, 75 a 76 cts. Carolina rice, 8½ a 9 cts.; India, 7½ a 7¾ cts. Middling cotton, 21½ a 21¾ cts. *Philadelphia.*—Cotton, 21½ a 21¾ cts. Uplands and New Orleans. Cuba sugar, 9½ cts. Superfine flour, \$5 a \$5.27; finer brands, \$5.50 a \$8.50. Western red wheat, \$1.42 a \$1.45; old, \$1.45 a \$1.47. Rye, \$1.05 a \$1.07. Yellow corn, 74 a 75 cts.; mixed, 72 a 73 cts. Oats, 62 a 65 cts. Clover-seed, 9 a 10 cts. The arrivals and sales of beef cattle at the Avenue Drove-yard, reached about 3,000 head. Extra sold, 7½ a 8½ cts.; fair to good, 6½ a 7½ cts., and common, 6 cts. per lb. gross. About 18,000 sheep sold at 4½ cts. per lb. gross; hogs at \$6.50 a \$6.75 per 100 lb. *Chicago.*—No. 2 spring wheat, \$1.21. No. 2 midland, 52 cts. No. 2 oats, 56 cts. No. 2 rye, 67 cts. Spring barley, 78 cts. Lard, 10½ cts. Cincinnati Family flour, \$6.50 a \$6.75. No. 2 red winter wheat, \$1.35; new red, \$1.20 a \$1.25. Corn, 56 a 57 cts. Old, 52 a 55 cts. Lard, 10½ cts. *Baltimore.*—Red wheat, \$1.40 a \$1.55; amber, \$1.45 a \$1.65. White corn, 78 cts.; yellow, 74 a 75 cts.; mixed western, 71 a 72 cts. Oats, 55 a 58 cts.

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MARRIED, at Friends' Meeting, Arch Street, Philadelphia, Sixth month 8th, 1871, CARLETON P. STODOLSKY, of Woodbury, New Jersey, to ELIZABETH J. MOORE, of Philadelphia.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.